

colorist, an etcher, a designer of works in black and white, an engraver, an enameler, an architect, a decorator, a musician, a composer, a theater manager, and, especially, the head of an art school at Bushey, where his personality helped all who came in contact with him.

A NOTABLE GERMAN NOVELIST

There has just passed away at Munich one of the best-known German writers, full of years and honors—Paul Heyse. He was a peculiarly German product in being a man of lyrical rather than of a dramatic genius.

As German writers of fiction do not in general excel in the long novel, neither did he, but he did excel in what the Germans call the *novelle*—a story which is a cross between a long short story and a short novel. Among the best of these are “L'Arrabiata” and “Vetter Gabriel.” The first is an idyl of Italian peasant life, full of atmosphere and color; the second, more emphatically a German story.

The novelist died in his eighty-fifth year. During his long life he had written poems, dramas, novels, and stories. As a poet and dramatist his works had primarily a literary appeal. Only two of his dramas have held the German stage consistently, namely, “Colberg” and “Hans Lange.” The most noted of his long novels are “The Children of the World” and “In Paradise.” They were greeted with storms both of adverse and of favorable criticism. They show Heyse as an immortal youth. They are pleas for impulse rather than reason. They are pleas not only against conventions but occasionally even against morality. And yet one cannot say that Heyse's writings were pruriently suggestive. They simply indicated a man perennially young and without the weight and balance of principles and experience.

At his best, Heyse's world was one not only of sensuous beauty but also of psychological analysis. Certainly he knew how to dissect the human heart, especially the heart of a woman. And yet all of his work depends more on a certain grace and charm than it does on original genius or virility.

CONGRATULATIONS TO VANDERBILT UNIVERSITY

Since 1910 Vanderbilt University, at Nashville, Tennessee, has been under a lawsuit, brought by the Bishops of the Methodist

Episcopal Church (South), to establish the right of that Church to a control of the institution. Incidentally there was also involved the right of the trustees of the University to accept a donation of \$1,000,000 recently made to it by Mr. Carnegie, a gift which the Bishops insisted should be refused.

It is not necessary for our readers that we go into a history of the facts in the case or into an account of the legal principles involved in the decision. Our Tennessee readers will find a full report of the case and of the legal decision in the Nashville “Banner” of March 21. It is enough for us here briefly to summarize the conclusions reached. They are that the trustees of the University constitute the corporation; that the trustees have the sole right to elect members to the Board; that they have the legal ownership and control of the University; that the Church has no right of ownership in it; that the Bishops have no legal relation to the University and no authority over it. The only relation between the University and the Church which the Court recognizes is the right of the General Conference Committee on Education in the Church to confirm the election of trustees by the Board of Trustees. But this confirmation is not necessary in order to seat members, who take their places immediately on election as members of the Board, and remain until rejected by the Conference or its authorized agent (the Committee on Education), and vacancies created by rejection are filled not by the Conference but by the University's trustees. If the Conference should “contumaciously refuse to confirm members,” the Board of Trustees could proceed independently to the election to fill vacancies.

How thoroughly this decision disposes of all claim on the part of the Methodist Church of the South to exercise any control over Vanderbilt University is indicated by the following paragraph in the “Christian Advocate” of Nashville, in a very fair-minded, dispassionate, and judicial interpretation of the decision: “The Church is left without any ground whatever on which to base the slightest desired claim represented in the litigation. Having no cause to feel ashamed of anything it has done from the beginning to the end of the case, and conscious of having fought a good fight, the Church should allow nothing to prevent a full, unqualified recognition of the fact that it has been defeated on the legal field.”

The Outlook congratulates the University,

the State of Tennessee, and even the Church on this decision. It is true that public education was born and cradled in the Church of Christ. The first public schools were the synagogue schools in Palestine. From the Jewish synagogues education was inherited by the Christian churches, and through the Middle Ages the only education furnished to the poorer classes was furnished by church schools. Long before the English Government made any attempt to provide education for the common people the attempt had been made by the Established Church by means of parish schools. And the Puritans brought to this country the free school with the free church. But one can recognize the indebtedness of the community to the church without shutting his eyes to the fact that in our time, in communities pervaded by the Christian spirit, public education is more effective when freed from ecclesiastical control.

For the same reason that we are glad to see the schools in France taken from under the control of the Roman Catholic Church, for the same reason that we desire to see the schools in England taken from under the control of the Established Church, we are glad to see such an educational institution as Vanderbilt University taken from under the control of the Methodist Church. An educational institution controlled by an ecclesiastical organization is naturally, and almost necessarily, administered partly in the interest of the Church which controls it. For the best results all educational institutions should be administered solely in the interest of the students who are attending them.

DOING AS THE ROMANS DID

A recent letter-writer in the New York "Evening Post" complained that Latin, save in the Catholic Church, no longer existed as a spoken language. That the situation is hardly as desperate as this correspondent supposed may be judged by the fact that a society has been recently organized in New York City for the purpose of encouraging the use of Latin as a living language. So a member of The Outlook staff discovered upon receiving the following invitation:

*Candelarius Davisius
Viro Egregio, J. Doe,
Salutem Plurimam Dicit.*

Jussu Praesidis, Heriberti Cornubii, Societatis Gentium Latinae, te, vir clarissime, ad proximum conventiculum huius sodalitatis die

Aprilis 7mo, MCMXIV, in sua officina, 40 East 41st St., hora vespertina octava cum dimidio asservandum invito. Si habes amicos quibus hanc rem cordiesse putes fac accerse.

CANDELARIUS DAVISIUS
a Secretis Anglicus

More from gratification at the implied compliment to his learning than from any faith in his own ability to understand spoken Latin, the recipient accepted the invitation.

A group of some twenty-five members, over which Dr. Cornwall presided with the pervasiveness of Chesterton's "Man Who was Thursday," greeted him cordially. As long as the conversation was confined to the organization of the Society, its plans for the future, the methods of attracting members, the advisability of Society dinners and the most suitable location for these Lucullan—in the manner of speaking—banquets, the Latin proved, even to an unaccustomed ear, easy to follow. When, however, the President of the Society began a lengthy controversy with a fellow-member on Hungarian root forms and the race question on the Balkan Peninsula, there was at least one person in the room who lapsed into what may be described as a linguistic coma.

REX AVREI RIVI AUCTORE JOHANNE RUSKIN

In connection with the organization of the Societas Gentium Latina, it is interesting to note that Ruskin's "King of the Golden River" (or, as the title reads in Latin, "Rex Avrei Rivi") has been recently translated into Latin by Dr. Arcadius Avellanus. In an excellent introduction to this translation Mr. E. Parmalee Prentice says:

To prepare for college in Latin commonly means, by a four or five years' study of rules and forms, to work through an amount of Latin text about equivalent to a hundred pages of "Harper's Monthly." . . . To many persons the whole scheme seems wrong, and the results accomplished an inadequate return for the outlay of time and labor. Those who so think believe that the remedy is easy. Latin is taught as no modern language is taught—one might almost say as no language is taught—for by the method followed the ancient languages have become mnemonic tasks and grammatical problems. The remedy would be to teach Latin as a language. By this it is not meant that anything should be subtracted from the course of instruction now given. It is, however, a disadvantage with little reading to dwell upon logical niceties and abstract statements, when familiar